

*The Duties of Subjects to Princes and Magistrates,
with the Reasons whereon they are Founded.*

A
S E R M O N
P R E A C H ' D at the
Affizes held at *Brentwood*,
F O R T H E
County of E S S E X,
O N
Thursday the 14th of August, 1712.
Before the
Lord Chief Justice **PARKER,**
A N D
Mr. Justice **T R A C Y.**

By **BENJAMIN CARTER, A.M.**

Publiſh'd at the Requeſt of the **GRAND-JURY,**
and of the **CLEERGY** who were preſent.

L O N D O N,
Printed for *John Wyat*, at the *Rose* in *St. Paul's*
Church-Yard, 1712.

To the Worshipful
FISHER TENCH,
OF
LOW-LEYTON, Esq;
HIGH-SHERIFF
OF THE
County of *ESSEX;*

The following
SERNON,
A S A

Testimony of *Respect* and *Gratitude,*
Is Humbly Dedicated, By
His Most
Obedient Servant,

Benjamin Carter.

TITUS III. Ver. 1.

*Put them in mind to be subject to Principalities
and Powers, to obey Magistrates,*

IT is agreed by a Concurrence of the best * Authorities, that *Titus*, to whom this Epistle was wrote was Constituted by *St. Paul*, Chief Bishop of *Crete*, a Populous Island, and † very famous in the Records of Antiquity. And it is plainly the Intent of the Epistle to Direct and Instruct him how to Discharge aright the Weighty Office he sustain'd in the Christian Church. For this Purpose *St. Paul* specifies what Qualifications they ought to be endued with whom *Titus* shou'd

* See these Authorities collected in *Dr. Cave's Life of St. Titus*, also, in the Preface of *Dr. Hammond's Comment on this Epistle*.

† Here Jupiter was said to be born, and here *Dædalus* contriv'd his Labyrinth. It is Celebrated by *Homer*, as having 100 Cities, whose Epithet for it is *ἐκατόμπολις*. 2 Ep.

Anchises in Virgil explaining the Oracle speaks of it thus,

Creta Jovis magni medio jacet insula Ponto :

Mons Idæus ubi & gentis cunabula nostræ,

Centum urbes habitant magnas, uberrima regna. Virg.

Æneid. l. 3.

Lucan uses the like Style ; for reckoning up the several Nations and Kingdoms that offer'd Assistance to Pompey in his Quarrel against Cæsar, he thus introduces Crete,

Jam Dilecta Jovi centenis venit in arma,

Creta vetus populis,— Gnoſſasq; agitare Pharetras

Docta, Lucan Pharf. l. 3.

raise to the Sacred Episcopal Function, *c.* 1. *v.* 6, 7. He tells him what Reason there was for Courage and Zeal to Oppose the Errors, and Rebuke the Sins of the People among whom he was plac'd, *v.* 10. 12. He Exhorts him to extraordinary Caution in regard both of his Doctrine and Life: That in the former he should shew uncorruptness, Gravity, Sincerity, *ch.* 2. *v.* 7. That in the latter, he should shew himself in all Things a Pattern of good Works. *Ibid.* He goes on to prescribe what Duties he should Teach and recommend, *ch.* 3. and what sort of Discourses he should Avoid, Discourtenance and Suppress, *v.* 9. The Words of the Text contain an exprefs injunction to him to urge upon all Men the Duties of Subjection and Obedience to the Civil Government. And as it ought to be mention'd to the Honour of Christianity, that it does so strictly charge these Duties upon all her Disciples, so most certainly the sincere and quiet practice of them would restore the ruffled World to better Order and Temper, and effectually promote the Happiness by securing the Peace of Mankind. These Considerations determin'd, and will I hope justify my Choice of this Subject at this time. It will not I hope be thought improper in an Assembly Compos'd of, and Adorn'd with so many Magistrates, some of them of the first Rank and Dignity, to shew whence they derive their High and Honourable Commissions, to show how much the Christian Religion contributes to the support of their Credit and Authority: For as this will infer directly and immediately on our part, an Obligation to Honour, Respect, and chearful Obedience; so it will imply one on the part of the Magistrate, to Integrity, Fidelity and Care. I proceed therefore to Discourse from the Words now read to you in the following manner,

I. I

I. I shall Consider what Reasons are assignable for the Charge here laid by *St. Paul* on *Titus*, to urge and insist upon the Duties of Subjection and Obedience to the Civil Government.

II. I shall Enquire what are the Principal Branches of Duty, which our most Holy Religion requires us to pay to Principalities, &c.

III. I shall endeavour to show on what Wise and Good Reason these Duties are founded.

IV. I shall add a General Observation upon this Important Doctrine of Christianity.

I. I shall Consider what Reasons are assignable for the Charge, &c. It seems a cold and single mention of them would not suffice, but they were to be Repeated and Inculcated upon them; very often, and very warmly press'd. The Original Word has a Remarkable Force in it. * *ἀπομνησκέσθαι*, make them to remember, *q. d.* It is likely these Doctrines may find but an indifferent reception with them, they may be very inclinable to disregard or forget them; fail not however to teach them diligently, to recommend them earnestly, that if they will not be prevail'd on to observe them, they may be left inexcusable in their neglect. Now the Reasons of *St. Paul's* strict Charge to *Titus* in this Matter may be such as follow,

I. Fallen Man is a perverse unruly Creature, very fond indeed of getting Power and Dominion

* *ἀπομνησκέσθαι*, Facio recordari, in memoriam revoco, commonefacio.

into his own Hands, but not always ready and willing to own and submit to them in the Hands of others. A strong and eager Desire of Authority and Greatness seems to Reign not in particular Men only, but generally in Humane Nature. This is that Evil Spirit which hath been continually walking to and fro in the Earth, and created so much Disturbance and Confusion therein as to shake the very Foundations of it. To the Activity of this we are in a great measure to impute those Wars, Tumults, Factions and Disorders which the Histories not only of Nations and Kingdoms, but of Cities, Towns, and even private Families are full off. Now to check this Proud, Aspiring, Tumultuous Spirit, is a Matter worthy of a Religion that came from the God of Order and Peace. Here therefore Christianity charitably communicates its Light, and seasonably interposes its Authority. It teaches that Government is not an Usurpation upon the Rights of Mankind : But that it claims from above, and is the Institution of the King of Kings ; That it is by Divine Order and Appointment that there should be different Ranks and Degrees of Men. That as hereby some are rais'd to Command, others are requir'd to Obey.

2. *St. Paul* might in giving this Charge to *Titus* have a particular Regard to the People, over whom he had made him to preside ; for the *Cretians* are deliver'd to us under a very wretched Character. *St. Paul* confirms the Testimony given of them by * *Epimenides*, one of their own Poets ; That the *Cretians* were always Lyars, Evil Beasts, Slow Bellies : That they were a Perfidious and Double-tongu'd ; a Brutal, Slothful, Dissolute, Voluptuous

* *ἄνθρωποι δὲ ψεύδαι, καὶ ὄντια γαστέρες ἀργαί, Tit. i. 12.*
Genc-

Generation of Men ; Prone to all Vices, and Familiar with some of the biggest Size and worst Sort. Such Men were likely to think the Mildest Government Harsh. No wonder if they were impatient of the gentlest Restraints, and the softest Discipline : It must be very necessary often to remind them of their Duty to Government, who could so ill Brook any, who had given themselves up to Luxury and Excess ; to all kinds and degrees of Liberty ; and to whom nothing could be more Grievous, than the fear of Disturbance and Controul.

3d. The *Jews* about this time began to shew themselves more than ordinarily Discontented under the Roman Government. They had flatter'd themselves with a vain Opinion, that their Messiah should appear in much Pomp and Glory, and enable them to shake off the Yoke of Foreign Subjection, which they bore with much uneasiness and impatience. They thought that the most High God whom they Worship'd in *Jerusalem*, a Place of his own chusing ; in a Glorious Temple, Solemnly Dedicated to him ; according to the Law of *Moses*, receiv'd immediately from his Sacred Mouth : I say, they thought this God would not fail to appear in an extraordinary manner for his beloved People, and deliver them (as he had often of old done) with a mighty Hand, and a stretch'd out Arm. Either in dependance on this popular Error, or from a Spirit of Mutiny and Sedition which God for their Sins suffer'd to prevail among them, they * broke out into frequent Tumults, both among

* This Epistle is supposed to have been wrote An. Christi 55. See Josephus's Account of the State and Temper of the Jews, from the Year 49, to 66. the time of Gessius Florus his coming among them : Whose Tyrannical, and Cruel Government (he says) constrain'd them to draw their Swords against the Romans. Joseph de Bell. Jud. l. 2. cap. 11, 12, 13. Joseph de Ant. Jud. l. 20. cap. 9.

themselves and against the *Romans*, thereby encreasing the Prejudices that Warlike Nation had already conceiv'd against them, and preparing the Way for a general Revolt, which brought upon them such an horrible Scene of Miseries, as the Histories of no People or Nation can parallel, and ended in the utter Destruction of their City, Temple, and Race; they having never since had a settled Place of aboad upon Earth. Now it was very necessary that the Propogators of the Christian Religion, should acquaint their Converts and the whole World, that this neither Authoriz'd nor Encourag'd Men to make any Innovations, or cast off their Obedience to the Civil Government; but rather laid fresh Obligations upon them to be Quiet and Peaceable.

4th. The Principal reason of this Charge given by *St. Paul* to *Titus*, might be to prevent the spreading of a Pernicious Heresy with which too many were already Infected, and from which much Scandal might arise to Christianity, viz. That the Professors of that were the Lord's Freemen, asserted into the Liberty of the Sons of God, and loos'd from all Bonds of Subjection to Infidel Magistrates. These were the Men that made the Liberty of the Gospel, a Cloke of Maliciousness, and form'd such a Wild Notion of it, as would give them a Discharge, not only from this particular Duty, but from all others too. To this their Character and Practices agreed, as we learn from the Account given of them by *St. Peter*, and *St. Jude*. *St. Peter* describes them, 2 *Epist. ch. 2. ver. 12.* as Persons that walked after the Flesh in the Lust of Uncleanness, and despised Dominion. *St. Jude ver. 8.* calls them filthy Dreamers, that defiled the Flesh, despised Dominion, and spake evil of Dignities. So that they who were Enemies

mies to all Authority of Magistrates, fell from one Wickedness to another, and were likewise declared Enemies to all Chastity, and Temperance and Vertue. Monsters in Nature, wallowing in Sensuality, given up to the most horrid and unnatural, the most filthy and detestable Practices. No Religion could have subsisted long under such a load of Guilt and Odium which Professors like these, would have brought upon it. It is own'd indeed that Christianity did bless all its faithfull Converts with a very valuable Liberty; *i. e.* it freed them from the *Mosaick* Yoke, and from that infinite number of little Rites and Ceremonies, which the *Jews* did punctually observe, but it was never intended to encourage such a Chimerical Notion of Liberty as these Lewd *Gnosticks* dream'd of, which would give them a loose from all the Laws of Nature and Nations, would have overthrown the Divine Constitutions, and literally have effected that which the Apostles were wrongfully charg'd with, *Acts* 17. v. 6. turn'd the World up-side down. This in fine, would have been an indelible Reproach to the best of Religions, and an insuperable Bar to its Progress. Whether therefore we Consider the unruly Nature of Corrupt Man, the Libertine State of *Crete*, the Proneness of the *Jews* to Rebell, or the Insolence and Wickedness of the *Gnosticks*, who broke loose from all Rule, and defied all Government, by the Pretended Warrant and Authority of Christianity itself; we see sufficient reason for this Charge of *St. Paul* to *Titus*, to urge and insist upon the Duties of Subjection and Obedience to the Civil Government. I proceed,

II. To enquire what are the Principal Branches of Duty, which our most Holy Religion requires us to Pay to Principalities, Powers, and Magistrates.

i. e. to all that are in Lawful * Power and Authority ; whether to the King as Supreme, or to those who are sent by him. These are reducible to four.

1st. That we Pray for them.

2^{dly}. That we Honour and Reverence them.

3^{dly}. That we Pay Custom or Tribute to them.

4^{thly}. That we Obey, and be Subject to them.

1. It is the indispensable Duty of Subjects to supplicate and intercede with the Almighty in behalf of their Princes and Governours. The direction of *St. Paul* to *Timothy* Bishop of *Ephesus*, is full and express in this matter, 1 *Epist. ch. 2. ver. 1, 2.* I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men ; for Kings and all that are in Authority, that we may lead peaceable Lives under them, in all Godliness and Honesty. The Diffusive and Catholick Spirit of Charity which reigns in the Christian Religion, obliges us to Pray for the Welfare and Happiness of all Men ; how much rather to put up our Petitions for Rulers and Governours whom the Scripture greatly Honours, to whom we are bound by a Multiplicity of obligations ; and on whom the Peace and external Happiness of Mankind does very much depend. This Duty therefore the Christians were never wanting in to the Emperors, tho' Heathens and Infidels. It was a Solemn part of their Church † Service, to Pray for them. That

* *Dr. Sanderson* præf. 5. Sect. 12. *Obviates an Objection which might be rais'd, viz. That any might Command who had Power to Compel, and distinguishes between δυνάμεις and ἐξουσία, the former of which he rejects as signifying only Force or Violence ; And by the latter he tells us, we are to understand a Lawful Power Founded upon some right natural or civil ; this he says the Apostle argues five times in three Verses, but never says a Syllable of the other.*

† See *Dr. Hammond's Animadversions on this Text, and the Authorities he quotes from Tertullian, St. Chrysostom, and St. Cyril.* Cod

God would give them Wisdom, and Moderation in the Exercise of their Power. That he would bless them with a long Life, a secure Empire, and valiant Armies. That they might be renowned for Victories and Triumphs, or flourish in Peace, Health, and Safety. Indeed this direction of *St. Paul* to *Timothy*, was but the enforcing a Duty well understood, and well practised by the *Jews*. When *Caius Caligula* would have forced his Statue upon them, tho' they protested unanimously, they could not live to see such an insupportable Violation of their Temple and Laws, yet when ask'd by the *Roman* Governour whether they were preparing War against *Cesar*, they answer'd No; * for that they every Day offer'd Sacrifice for *Cesar*, and the *Roman* Nation. † King *Agrippa* also Writing a Passionate Letter to the Emperor on this Subject, alledges, that the *Jews* not only made Vows and Sacrifices for the Prosperity of his Empire on Publick Feasts and Solemnities, but every Day. This was agreeable to the Advice long before given by *Jeremiah* in the Name of the Lord, to those whom *Nebuchadnezzar* had led away Captive. *Jer.* 29. 7. Seek ye the Peace of the City whither I have caused you to be carried away Captives, and Pray for it. Advice to the like Purpose did *Baruck* give in a Letter Wrote from *Babylon*, to the Poor Remainder of *Jews* at *Jerusalem*. *Baruck* 1. 11. Pray for the Life of *Nebuchadonozor* King of *Babylon*, and for the Life of *Balchazor* his Son; that their Days may be upon Earth as the Days of Heaven. If this was a Duty incumbent on them under the miserable Circumstances of a People Conquer'd, and Enslav'd! With what Piety and Devotion ought it to be perform'd by free

* Joseph. de Bell. Jud. lib. 2. cap. 9.

† Phil. Leg. ad. Imp. c. 16.

Subjects, for their Natural and Rightful Sovereign ?

2d. Another Duty owing to Princes and Magistrates, is Honour, and Reverence ; which consists not in Distinguishing them merely by outward Ceremonies and Address, but in a profound veneration, and a real and Cordial esteem for them. This will prompt us to speak always Respectfully of them, if their Actions be at any time liable to exception to put the best Colours upon them ; and this will always restrain us from passing rash Censures, or opprobrious Reflections. It was a known Law among the *Jews*, Recorded *Exodus* 22. 28. Thou shalt not Revile the Gods, nor Curse the Rulers of thy People.

It was this Law *St. Paul* was sensible he had transgress'd when with some Passion and Sharpness he called *Ananias*, at that time chief Magistrate among the *Jews*, Whited Wall, i. e. Hypocrite, *Acts* 23. 3. tho' the Provocation was exceedingly great, *Ananias* having without all reason and against all Law commanded him to be smitten on the Face before he had heard any thing of his Cause. However *St. Paul* upon the Knowledge of his Quality and Character, retracts what he had said, and excuses it in these Words, v. 5. I wist not, Brethren, that he was the High-Priest, for it is Written, thou shalt not speak evil of the Ruler of thy People. *David* likewise was sensible he had trespass'd upon the Respect due to the Sacred Person of Princes, when he cut off the Skirt of *Saul's* Garment tho' he was then his avowed Enemy, and came in Pursuit of his Life. *St. Peter* after a large Exhortation to regard Magistracy as the institution of Heaven, charges this Duty upon us, 1 *Epist.* chap. 2. ver. 17. Fear God, Honour the King. And *St. Paul* numbers Honour among the dues, not of those only who were invested with the Supreme, but of such too, as Act by a deputed and subordinate

nate Authority, *Rom.* 13. 7. Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. Indeed were not this Duty enjoyn'd by Divine Authority, the very Notion of Rule and Subjection would necessarily infer it, therefore * a Famous *Civilian* makes it a Duty by the Law of Nature, That Subjects owe their Governours Honour and Esteem; that they ought to entertain Good and Respectful Thoughts of them and their Actions, and to speak accordingly.

3d. Another Duty of Subjects to Principalities, Powers and Magistrates, is the ready Payment of Taxes or Tribute to answer the Necessities, and to support the Honour and Dignity of the Government. We have a famous Determination of our Saviour's in this matter, Recorded *Matt.* 22. 16, 17, &c. There we read, that the *Pharisees* being extreamly incens'd at him for his plain dealing with him, Consult how to entangle him in his talk, which they hope to do by this Subtle and Malicious contrivance. They send out some of their own Disciples, in Conjunction with some of the *Herodians*, to engage him in Discourse. Now these were directly opposite to each other. Their own Disciples look'd upon the Emperor as an Usurper, upon themselves as a free Nation; accounted the Tribute an unjust Imposition, and the Payment of it Dishonourable. On the other hand the *Herodians* were Friends to the Government, and assertors of the Authority of *Cesar*. These Men come and propose this ensnaring Question, whether by the Law of God they were obliged to Pay Tribute to *Cesar*? If he answer'd Affirmatively, he expos'd himself to the Popular Odium of his Countrymen; if Negatively, to the displeasure and resentment of

* Puffend. de off. Hom. lib. 2. cap. 18.

the *Romans* : He seeing their Hypocrisie, orders them to bring him a Penny, ask'd 'em whose Image and Superscription it bore, and when they said *Cesar's*, he replies, Render therefore unto *Cesar* the things that be *Cesar's*, and unto God, the things that be God's. The answer is wary, but the Judgment is clear. *Q. D.* This Coin testifies how long *you* have been under the Power of the *Romans*, the Admitting it among you is an Acknowledgement of *Cesar's* Supremacy ; for Coining is an Act of Sovereign Jurisdiction. Render therefore to *Cesar* the things that be *Cesar's*; this is very agreeable to the Law of God which requires, that every one have their due, and Tribute is due to *Cesar* as your Prince and Protector. Nor did our Saviour herein do like the *Pharisees*, lay Burthens upon others which he himself would not touch, for he paid Tribute when demanded of him, though he might have pleaded exemption as the Son of God the universal King, (King's Children being always free) but to prevent Scandal and Offence, he submitted to the demand, tho' he could not satisfy it without Working a Miracle, *Matt.* 17. 27. *St. Paul* speaks of this paying Tribute as a most just and equitable Duty, *Rom.* 13. 6. *For, for this Cause pay you Tribute also, for they are God's Ministers, attending continually on this very thing.* In Justice ye ought to pay this, thereby acknowledging the Commission they are honour'd with; for they are the Ministers of God, who is the Donour of all ye have; and in Gratitude ye ought to pay it, because they undergo infinite Cares and Pains for your Security and Repose. They attend continually on this very Thing, *i. e.* the discharge of their great Trusts require incessant Diligence, and unwearied Patience. It imployes their Time, exhausts their Spirits, keeps them constantly waking and solicitous. The Benefit of all which ye enjoy
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in living safe and undisturb'd under the Guard of their Power, and the Protection of the Laws.

4thly. The last general Duty of Subjects to Principalities, &c. is Obedience and Subjection.

By Obedience, is meant a ready and active Compliance with all their Laws and Injunctions, if it be in our Power to observe them, and that they do not interfere with our Duty to God the Supreme Law-giver. The Law of Man can never bind any to transgress the Law of God, because the Power of Man over the Conscience is but Derivative and Consequential, and by Vertue of a Commission receiv'd from God, who alone has a direct and proper Power over the Conscience; so that if a Man enjoins any thing Repugnant to the Divine Laws, he not only goes beyond his Commission, but acts against it too; and therefore, * if a Law command a Thing that is Base, Dishonest, or in any manner unlawful, this is defective in what is call'd *UNIVERSAL JUSTICE*, which requires a due rectitude in every Action. This is so far from binding the Subject to obey, that it binds him not to obey. Hence the Three Children refus'd Obedience to King *Nebuchadnezzar's* Decree, which Commanded Worship to be paid to the Golden Image. Hence the Apostles Preach'd on, notwithstanding the Order of the Jewish Council to the contrary, *Acts 5*. And when call'd upon to justify themselves, they answer'd shortly and fully, *We ought to obey God rather than Men*. They were under a prior and indispensable Obligation, which no Law of Man could vacate or supersede. But where Obedience cannot be paid there is ano-

* Si lex jubeat rem turpem, inhonestam vel quovis modo illicitam ista injusta est ob defectum Justitiæ quæ dicitur Universalis, quæ debitam rectitudinem in omni actione requirit. Hæc sola tam non obligat subditum ad obediendum, ut omnin obliget ad non obediendum. *Sand. Pral. de obl. Consc. Pral. 6. §. 14.*

ther Duty known by the Name of Subjection or Submission, which takes place. All Laws (says the forecited * *Casuiſt*) made by a lawful Supreme Power, do however bind to Submission, ſo that the Subject ought not to oppoſe Force to the Supreme Power, whether its Commands be Juſt or Unjuſt. Moſt certainly there is a laſt reſort of Power in every Kingdom by the Commands and Determinations whereof every private Subject ought to be finally and abſolutely concluded. This the Nature of Government requires, and all Governments, how different ſoever in their Models do claim this to themſelves. If therefore the Supreme Power impoſes hard and heavy Yokes upon the Subjects, and they cannot after the uſe of lawful and allow'd Means procure Eaſe and Redreſs, they are bound to ſubmit, or they incur the Divine Wrath and Diſpleaſure. This was the conſtant Senſe, and the uninterrupted Practiſe of the Primitive Chriſtians under a long courſe of the moſt Tyrannical Vexations and dreadful Miſeries that ever any Men endur'd, and it muſt be own'd to be a plain Duty of Chriſtianity, or 'twill be hard to affix any Senſe or Meaning to thoſe well known Words, *Rom. 12. 2. Whoever therefor reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation.* Theſe are the Principal Branches of the Duty we owe to Principalities, &c. I proceed,

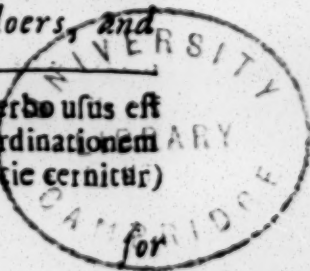
III. To ſhow on what Wiſe and Good Reaſons they are founded. Now the firſt and chief of theſe is the Divine Authority, by which all lawful Power is inſtituted, and our Obedience thereunto Com-

* *Sander Pr. 1. 6. §. 3. Dicendum primo Leges omnes ab habente Legitimam poteſtatem latas obligare utrunq. ad ſubjectionem ad Subjectionem, ita ut ſubdito non liceat Supremæ Potēſtati vi et armis reſiſtere, ſive juſta præceperit ſive injuſta.*

manded.

manded: This is a Doctrine Taught and Establish'd by the Sacred Scriptures in the most clear and unexceptionable manner. The Passages that prove it are so plain, that I shall not presume to Comment upon them, being persuaded that the Evidence of the Words themselves will be more convincing than any Argumentations that can be form'd from them, *Prov. 8. 15. 16. By me Kings reign, and Princes decree Justice. By me Princes rule, and Nobles, yea all the Judges of the Earth. Jerem. 27. 5. Thus saith the Lord of Hosts, I have made the Earth, the Man, and the Beast that are upon the Ground, by my great Power, and by my stretch'd out Arm, and have given it to whom it seem'd meet unto me. Dan. 2. 20. Blessed be the Name of God for ever and ever, for Wisdom and Might are his, and he changeth the Times and Seasons: he removeth Kings, and setteth up Kings. And lest the Force of these Passages should be explain'd away, by resolving all into the general Providence of God, the Testimonies of the New Testament are yet more express to our present Purpose. Thus our Saviour himself to Pilate, boasting the absoluteness of his Power, John 19. 11. Thou couldst have no Power except it were given thee from above. Thus St. Paul, Rom. 13. 1. Let every Soul be subject to the higher Powers, for there is no power but of God: The Powers that be are * ordain'd of God. Verse 5. Wherefore, ye must needs be subject, not only for Wrath, but also for Conscience sake. Thus St. Peter, 1 Epist. Chap. 2. v. 13. Submit your selves to every Ordinance of Man for the Lord's sake: Whether it be to the King as Supreme; or unto Governours, as unto them that are sent by him for the punishment of evil doers, and*

* Fortassis illud *τεταγμένας ἐξουσίας* quo militari verbo usus est Apostolus ed respicit ut Magistratum a deo non ordinationem solum, sed & subordinationem (qualis in militari acie cernitur) innuere voluerit. *Sand. Prae. Sep. ix. 6.*



for the praise of them that do well, for so is the Will of God, that with well doing ye may put to silence the ignorance of foolish Men. As free, but not using (or as the Margent, is not having) your Liberty for a cloak of maliciousness, but as the Servants of God. To these Citations I shall add two more, which tho' not of equal Authority with these, deserve notwithstanding to be of great esteem with us: *Wisdom 6.* The Author advising Kings not to misuse their Authority, for that the Affront is to God, and he will resent it, says v. 3. *For Power is given you from the Lord, and Sovereignty from the Highest. Who shall try your Works and search out your Counsels, because, being Ministers of his Kingdom ye have not judg'd aright.* *Ecclesiast. 10. 4.* *The Power of Earth is in the hand of the Lord, and in due time he will set over it one that is profitable.* From all this sure we may venture to conclude, That as God is the Fountain and Original of all Power, the Supreme Lord and Governour of the Earth, so all Lawful Powers constituted therein are of his Constitution and Appointment, and as such ought to be rever'd and submitted to. I shall not offer to give any further confirmation to this Doctrine, lest I fall under the Censure of Tully,* of producing unnecessary Testimonies in a Matter which admits of no Doubt.

2. Another Reason upon which the Duties aforementioned are founded is the Dignity of Princes and Magistrates. Great and Magnificent are the Titles bestow'd upon them; *Ministers of God, yea, God's upon Earth.* A good Prince is the Representative of the King of Heaven, encircl'd with the Rays of Majesty, which strike with Awe and Reverence all that approach him. These Rays are reflected upon those sent by him according to that Relation

* Utitur in re non dubia Testimoniis non necessariis Tull. de
civ. l. 2. wherein

wherein they stand to him, and that measure of Power wherewith they are honour'd and entrusted Judges (says * *Puffendorff*) exercise a part of the Government and Princely Office; and in a particular manner represent the Person of their Sovereign.

Indeed the Scripture distinguishes them in an especial manner, and makes great account of their Office in the Law quoted before, which says, *Thou shalt not revile the Gods*, Exodus 22. 28. The Margent reads Judges, and when they are charg'd to be Courageous and Faithful, the Reason added is, that they judge for the Lord, and that the Judgment they pass is not Man's but Gods, *Dent.* 1. 17. *2 Chron.* 19. 6. Since therefore a Godlike Power is communicated to Princes and Magistrates, since they are chosen out by Providence for High and Noble Purposes, since the Divine Image and Superscription is stamp'd upon them, are they not worthy of all Honour and Obedience? Is it not just and fit, that after the Care of our Duty to God, we pay our Duty to Princes, and behave ourselves respectfully to those who are set over us to preserve Order and Justice, and to maintain Truth and Peace in the World.

3. It is reasonable and just that we perform the fore-mention'd Duties to Princes and Magistrates, because they undergo so many Cares, and struggle with so many Difficulties in the discharge of their High Offices. Alas! we see only the glitter and outside. We are taken with the Pomp and Attendance, and Ceremony which waits on them; but while these please the Idle Spectator they are of little account to them for whose sake they are perform'd, they neither refresh a fatigu'd Body, nor give repose to a thoughtful Mind. A Crown gloriously resplendant with Jewels, and dazling

the Eyes of the beholders, often covers the Head of the Royal wearer with dark and gloomy Cares, and as if it were beset with Thorns, pierces it with a multiplicity of Pains. His Time and Thoughts are devoted to the Publick, and he consults the Ease and Repose of others at the expence of his own. He is always in motion in his great Orb for the benefit of those who live under his influence; therefore the * Lord Bacon

* *Ba. Ess. of Empire.*

ingeniously compares Princes to Heavenly Bodies which have much Veneration but no Rest. When *Jethro*, the Father in Law of *Moses* saw him sitting in Judgment from Morning to Evening, and that the People brought all their Causes to him, he tells him he undertook too much, that he was not equal to the mighty Toil, and that he would quickly be worn out by it: That therefore he should chuse Men of Wisdom and Integrity to take part of the Burden from him. 'Tis not Honour only then and Power that is conferr'd upon Magistrates Commissioned by the Prince, but with them a proportionable share of Labour is lay'd upon them. Thenceforward they lose as it were the Propriety of themselves, are neither Masters of their Time, Persons, nor Actions, but as the Apostle says, Ministers of God attending continually on this very Thing, *i. e.* always intent on the execution of their Office, and never intermitting their Cares for the publick Good; and surely these challenge and deserve all the Returns we can make of Gratitude and Obedience.

4thly. The last reason I shall mention on which our Duty to Princes and Magistrates is Founded, is, the benefit and Advantage we reap from their Administration, these are so many and so great, that it is difficult to Number or Weigh them. Without a regular Government, Men would live either despi-

despicably Mean, or insupportably Wild. * *Tully* speaking of the Happiness owing to Societies and Communities of Men, alledges that without these, Cities could neither be Built nor filled. From whence (says he) Laws came to be Enacted, and Customs Establish'd. Civil rights to be equally determin'd, and certain Rules of Life to be fix'd. By these the Minds of Men were softened into Gentleness and Modesty; Life was made more secure, and we by mutual exchanges of Goods have furnished it with all manner of Conveniences. Now as the Happiness of Man without Society would be very imperfect, so Society it self without Laws would not be Tolerable. Honesty and Goodness (as *Adherbal* tells us in *Sallust*) are in a very unsafe Condition if left to themselves; they must be fenced with Laws, or they will be liable to the Insults of Bold and Wicked Men. Magistracy then is the great support and instrument of External Peace and Happiness. The † noble Author lately cited says, that the true Marshalling of the degrees of Honour is this; first Founders of Kingdoms as *Romulus*, *Cyrus*, &c. next to them Lawgivers, which are also called second Founders, such as *Lycurgus*, *Solon*, &c. and doubtless without the Assistance of these second Founders, no State can long Subsist. To these it owes its Strength and Duration. * *Numa* mollified the harsh Disposition of *Infant Rome*, Born and Nursed up in Wars and Tumults, and made his People like himself, Mild and Tractable; Lovers of Religion, Justice and Peace. *Lycurgus* cur'd *Sparta* of its Riot and Debauchery, and made it Chast, Just, and Temperate. Infomuch that † *Plutarch* observes, that the City of *Lacedaemon* continued

* *Tully* de off. lib. 2. *Sallust*. de Bell. Jugur. † *Lord Bacon's* Essays, of Honour and Reputation. * *Plut.* in vit Num. † *Id.* in vit. *Iycur*.

the chief City of *Greece* for the space of five Hundred Years, chiefly by the strict observance of his Laws. In fine, Princes and Magistrates, who are the Guardians and Executors of the Laws, and the Preservers of Justice, are the Ornament and Defence of a Kingdom. By them the Vertuous are Protected, the Injur'd Vindicated, the Sons of Violence and Disorder restrain'd and punish'd: To them we owe it, that we are secure in our Properties, and safe in our Habitations. To them next under God, are imputable all the Rich and numerous Blessings that flow from Order, and Justice, and Peace. So that it was not without Reason that a late * Author in his Demonstration of the Law of Nature said, that if it were possible ever to imagine Mankind out of a Condition of Government, we can never conceive them so absurd, as to chuse to continue in a Posture so unsafe and uncomfortable. Thus I have endeavour'd to show what Duties our Religion requires of us to Principalities, &c. and on what Reasons they are founded. I only beg your Patience, while I mention one general Observation on what has been said.

1st. Where the Christian Religion is profess'd and practis'd in the greatest Purity and simplicity, there the Civil Government will preserve its just Authority, and flourish in Honour and due Estimation; for that fixes it on the surest basis, commands Submission to it, upon the Weightiest reasons, and tends to free the Mind from all those turbulent and disorderly Passions, which prompt Men to be unquiet under it. It permits them not to give themselves up to the Sallies of Envy or Malice, Ambition or Covetousness. On the contrary it enjoyns Meekness, Contentment, Humility, and a fervent extended Charity. It calms all distemper'd Passions, and obliges us to keep within the Com-

* *Dr. Parker. Dem. of the Law of Nature.*

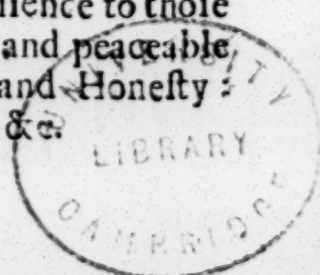
pass, and punctually to perform the Duties of the Station wherein we are plac'd. In fine, as it teaches us to make the Glory of another World our principal Care and Study, so to be strictly and universally Conscientious in giving every one their due in this, and to pass thro' it as calmly and peaceably as is possible.

2dly. This Religion is altogether worthy not of the Protection only, but of the Care and particular encouragement of all that are in Power and Authority; not only because what this loses of Veneration in the Minds of Men, so much the Civil Government must lose of real Strength and Security, but because hereby Honour is done to the King of Kings, (by whom Earthly Kings Reign, and Princes decree Justice) and because together with the Temporal this will mightily contribute to the Eternal Happiness of Mankind. The Judgment and Practice of those who are in a high and eminent Station, has a wonderful Influence upon the Multitude. The secret Reverence Men have for their Authority and Greatness, and the Reputation of their Wisdom and Ability, does very forcibly recommend their Examples to imitation. Religion so encourag'd, looks assur'd and in Countenance; to disregard and contemn it then, is not only to Sin against God, but to be mean and infamous among Men. Vice then would Skulk into Corners and hide its self in its native Darkness, and tho' we can't suppose all Men would become really and cordially Good, yet very few would be found so abandon'd of Sense and Shame, as to be openly and impudently Wicked.

Lastly. It is a singular Happiness for Subjects to live under a Government where their Sacred and Civil Rights are guarded by the Laws: It is well known what state the *Roman* Empire was in, when this Epistle was Wrote. *Julius Caesar* had some
time

time before seiz'd all the Power into his own hands; set aside the Senate; and pav'd the Way for his Successors to the Imperial Throne; who, tho' they were formally confirmed in their Dignity by the suffrage and consent of the Senate; yet in effect, they Ruled by themselves. *Nero* was then just become Head of this mighty Empire, who was both the most Tyrannical of Princes, and the most infamous of Men, and poured out his Rage upon the Poor Christians in a Bloody Persecution. They behav'd as became the Disciples of a suffering Lord, and the expectants of a Crown of Glory. But blessed be God we are in no danger of being expos'd to the severe Tryals they underwent. It is our felicity to live under a Prince that not only Protects, but in her Heart Loves, and by her Practice eminently Adorns our most Holy Religion, under a Mild and Gentle Constitution of Government, and the influence of Wise and Good Laws: What remains then but that we be duly sensible of these great Blessings, that we offer to God our sincerest Acknowledgment for them, adding withall, our devoutest Prayers for their continuance. May he long preserve to us the Person of our most Gracious Queen, and bring to nought the Counsels of all her Enemies. May he give Grace and Wisdom to all that are put in Authority under her, that they may truly and indifferently Minister Justice to the Punishment of Wickedness and Vice, and to the Maintenance of true Religion and Vertue. May he not only preserve to us, but perpetuate to the latest Generations, our excellent Constitution in Church and State. And may we with much Gratitude to Almighty God, and with due Respect and Obedience to those whom he hath set over us, lead quiet and peaceable Lives under them in all Godliness and Honesty: *Amen.* Now to God the Father, Son, &c.

FINIS.



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